11: Haguenauer--38 [2] T-3 (no date) 1929 **Formosan Aborigines**
116, 727, 766 Atayal

One important thing to note is that if a member of the [MC: headhunting] expedition was killed during the hunt, the head was not brought back to the village. It was abandoned with the victim's body in the forest. The reason for this was that the aborigines believed that the head had been taken against the wish of the spirits, and that consequently, it could not be offered to them.

16: Müller--231 [5] U-3 (no date) 1910 Formosan Aborigines
116, 766

If someone has died an unnatural death or has been killed, he is regarded as someone afflicted with evil; he is buried either in the place where he died or in a concealed place as far from the community as possible.

16: Müller--231 [6] U-3 (no date) 1910 Formosan Aborigines
116, 766 Pepo-hoan

In former times, some of the Pepo tribes wrapped their corpses in a shroud and threw them in the river. In one tribe the corpse was placed in front of a fire in the hut until it dried out; at the same time a gay banquet was held. The corpse was left in the house and the family moved to a new residence.

19: Guérin and Bernard--562 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 766

If a man is killed by some violent or accidental means when he is away from home, he is buried in the mountain.

50: Ruey E-5 (1955) 1955 ADI Formosa
Formosan Aborigines
Atayal AD4

721 the rack, which is called *ui*(s). Another signal which is made of a kind of plant (aralia papyrifera) will be hung high on the tree to boast to the other villages, which is called *waiwaja*(m) or *peila*(s). In *tapilas*, the sacrificial rite is directed by the chief. The chief will put sediment and stick a tobacco pipe into the mouth of the victim's head and pray to it" You have enjoyed our offerings of wine and tobacco. To let your companions have the same kind of enjoyment, please ask them to join you." The villagers will do the same thing one by one. Women who have young sons will take out a small amount of the sediment from the mouth of the head to feed their sons. They believe that by eating this the young boys will become brave.

13. Ritual hunting and rattan pulling

The next day, all participants of the expedition will go out again to hunt beasts on the mountain. After they have returned, they first offer the game to the head, and then divide it in the feast among their relatives and friends. That day, the *tapilas* also hold a *pisiax-coani* or rattan pulling game. Each end of a piece of rattan about nine meters in length is tied to a piece of wood about four meters in length; this makes the whole thing I-shaped. The villagers divide themselves into two groups. Each group holds one end or one piece of wood of this I-shaped thing. When the game is started, they begin to sing, dance and jump. And then, they pull the rattan until it is broken. The group which has the longer piece of broken rattan will be considered as the winners. They believe that by doing this they will have good fortunes.

721 14. Defeated

● 766 If they got no head in the expedition, or if somebody of the expedition was killed or injured, the expedition will be regarded as a failure. It is believed that members who are killed in the expedition will be transferred into evil spirits. Their corpses will be deserted in woods or caves and cannot be brought back to the village. On this occasion, the head they have gotten will be deserted too. No sacrificial ritual will be held though sometimes the head has been brought into the village. The members must leave all their clothes and personal effects outside the village and return back to their own homes with naked bodies at night. Evils must be removed from those thing left outside the village by their shamans. The *siaqalo*, in this case, always demolish the house of the dead and build a new one for the family of the deceased because they are afraid of the evil spirits.

IV. FOOD

[224] Most of the Atayal are agriculturists, though sometimes Atayal men chase game.
262 The most important crop in their former days was millet, but today they depend
241 mostly on sweet potatoes and rice.

1. The following kinds of plants and animals are used for food by the villagers:

Cereals—rice, millet, maize, etc.

Rhizomes—sweet potato, taro, radish, etc.